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Bribri
Cabeoar

302 (painted) below the eyes and on the cheeks.

[178] "...".⁸⁴ In the 20th century, there is no trace
[177] of paint in the Caribbean region. On the
Pacific side, a few women copy non-Indians by
putting *achiote* on their cheeks in place of
rouge and using lipstick which they buy.

[751] Cocoa butter is applied occasionally as a protection against the sun.

292 In upper Talamanca and upper Chirripó on festive occasions, during short periods of group

[474] work in building a house, clearing forests, hauling logs for a clan grave, etc., men still wear headdresses made of white feathers and of

[231] macaw and eagle feathers (*see* Reunions).301 Formerly the *usegLa* (*see* Social Organization) wore necklaces of jaguar teeth. Today,

[825] boys use these necklaces "to get them used to hunting and take away fear of the jaguar."

Beads made from sea shells are mixed with these teeth (fig. 12, c). The long all-shell

[778] strings, called *chaquira* and mentioned in Spanish reports,⁸⁸ are not known now. Children[777] have a "good luck" necklace called *sevivu* in Cabécar. This is made from the bark[824] of a tree called *kuri* which is claimed to be immune to disease and to propagate of its own

[231] accord. Sea shells, seeds (occasionally carved), bones, and jaguar, monkey, or alligator teeth

are strung on it (*see* Manufacture). When financially possible, women wear strands of

[439] red beads which are bought in trading posts or commissaries. There are no earrings in the

remote sections.

301 On the Pacific side, the "good luck" necklaces of children have fewer or no teeth and

[184] often a Roman Catholic charm or cross is worn. Here women wear earrings and single

[777] strands of glass beads bought from traveling merchants.

[439]

TRANSPORTATION

481 roots. They are also adept at crossing swift boulder-filled rivers on foot. Their only aid when traveling is a long staff which they cut for this purpose before undertaking a journey.

⁸⁴ Fernández, 1883, vol. III, fn. 10, p. 338.⁸⁸ Fernández, 1882, vol. II, p. 152.

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Bribri

Cabécar

492 Very seldom on the Caribbean, but frequently
184 on the Pacific side, horses and oxen are used for
transportation (see Domestic Animals; fig. 2,
d).

501 By Water. The rivers in Bribri and Cabécar
[133] territory on the Pacific side do not lend them-
selves to water transportation. It is interesting
to note that here the usual word for a boat,
in both tongues, is a corruption of the Spanish
[192] *canoa*: *kanó* in Bribri; *komp* in Cabécar. The
Bribri of the Caribbean littoral, however, use
besides the term just given, the word *ru*.⁸⁶

Both Gabb and Skinner call attention to the
lack of water craft among the Bribri,⁸⁷ but
Pittier mentions cedar and ceiba canoes, some
equipped with a sail and rudder for the sea.⁸⁸
This last type is not seen today, but dugouts
are fairly common in the Sixaola River, men
and women paddling or poling when necessary
(see Canoes). Balsa logs are tied together with
vines making rafts and are used to cross rivers
in parts of upper Talamanca. The Cabécares
are not seamen in any sense, and only those
married to Bribri in the Sixaola Plain are
known to manage dugouts.

482 Carrying Devices. The tumpline (see Fibers)
is used by men around the shoulders or chest.
By women, it is worn around the head for
heavy burdens. Babies are carried by women
[854] who tie them in a tumpline around the shoulders
or in a piece of *mastate* around the waist (Fig. 9, d.).
[Text continues TOP of P. 21(B)--Analyst]

MANUFACTURES

283 Fibers. There are many fiber plants used for
[824] cordage by these peoples. White cotton, one
[248] or two bushes of which are found near every
[796] household, is mainly ceremonial in use, being
fashioned into string for tying death bundles
(see Funeral and Bone Burial). The women
make this by rolling the deseeded fibers with
the palm of their hands over their thighs. The
result is an uneven lumpy string but one that
they consider as very essential to prevent bad
luck and to protect the dead. For use in sewing
clothes, some women also make cotton thread
on spindle whorls. Occasionally, small carry-
ing nets are manufactured from it.

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⁸⁶ *ru* is also the Boruca word for any water craft.

⁸⁷ Gabb, 1875, p. 523; Skinner, 1920, p. 86.

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Bribri
Cabécar

381 Glues. See Musical Instruments and Hunting.

281 Skins. There is relatively little use of cattle hide among these people. The Cabécares of the Pacific slope who have most of the cattle, and rarely the Bribri and Cabécares of Talamanca, make pouches or hunting bags from the sacs of bulls. The Pacific Cabécares also copy their non-indigenous neighbors in using skins to dry rice, beans, and cacao. Both wild pig and jaguar hide are made into pouches. Pieces of deer hide are used for minute bags which contain good luck seeds to put on children's necklaces. In upper Talamanca men (chiefly medicine men) wear deer and jaguar skins over their clothing on festive occasions. Peccary hide is used to cover drums on the Pacific slope and iguana skin is used on the Caribbean side.

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[824]
[777]
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314 Rubber. On the Caribbean slope, rubber is tapped from the wild tree (*Castilla fallax* O. F. Cook) by the Cabécares and made into pouches (see Hunting).

824

322 Wood and Stone. Wood, of course, has a variety of uses many of which have been mentioned earlier. Among the Bribri of the Caribbean littoral, grinding tables are often made of wood and are large enough for several women to use at the same time. They are located beside a water hole or stream and are balanced on logs. On the Caribbean side, mahogany or cedar mixing trays or troughs, up to twelve feet in length and supported by four feet, are used for chicha mash (see Furnishings). Vertical wooden mortars for rice, shallow mortars, and large trays or bowls are common. These last two items are used for drying foodstuffs or even for mixing paste with water. Wooden staffs known as *cacique* sticks are an important part of the medicine man's equipment (see Special Paraphernalia and Significance).

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372 In upper Talamanca, the fire stick is used (see Fire-making).

324 Stone is not worked today but is employed for food preparation and the manufacture of bark cloth.

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